THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building fitly framed together groweth unto an holy temple in the Lord*" (EPH. 2: 19-21).

No. 6, Vol. LXXV. Thursday, February 6, 1913. Price One Penny.

FURTHER MOB VIOLENCE AT IPSWICH.

THE spirit of mobocracy is still rampant in Ipswich. On January 26th, 1913, a Latter-day Saints' Sunday School was broken into by an infuriated mob and a scene of great disorder and violence followed. The incident was reported to this office by Elder Amos A. Cook, president of the Norwich conference, as follows:—

Ipswich, January 27th, 1913.

PRESIDENT RUDGER CLAWSON,
Liverpool.

Dear Brother:

I am writing to inform you of our condition here at Ipswich. The elders (four in number) attempted to hold Sunday School at our hall in Cobbold Street at 2:30 p.m. An angry mob, numbering about five hundred, gathered at the hall shortly after the service had started. The elders who were attending the door were overpowered by the mob, who forced an admittance into the hall and then began an awful uproar. Chairs, gas globes and the harmonium were broken and things were badly damaged. The school was broken up, but with the aid of the police the elders all reached their lodge unhurt. The police had promised protection, but only one policeman was on duty when the mob arrived. They came so thick and fast that he was powerless. However, other policemen soon came to the scene of trouble and went in and cleared the hall. We expected there would be a little trouble at the evening meeting, but were not anticipating any such treatment at our Sunday School, neither were the police. We were not as fully on the alert as we would have been at our evening meeting. They caught us and also the police unawares. The mob was un-

doubtedly organized and seemed to come at an appointed time or signal, all arriving at about the same time. The Chief Inspector advised the elders to swear out complaints against five of the leaders whose names they furnished, and he said he would do everything in his power to help us. I was at Lowestoft at the time, and upon being notified by the elders I came here and we decided that something must be done. So we have employed a solicitor, sworn out complaints against five of the ring-leaders, and are arranging for a hearing on Thursday morning at ten o'clock. The hall is being left just as it appeared when the mob departed on Sunday, as the court may decide to appoint a committee to ascertain the damages. Excitement certainly runs high in our conference now.

In Colchester there have been rumors around to the effect that our elders were giving the young children chocolates with chloroform in them, and then capturing them and taking them away. They were also charged with inviting young girls to vacant houses at night, etc., etc. These stories are too ridiculous to mention. Thus this thing went on until the Educational Board of the city appointed a meeting to consider the "Mormon" question. A committee from the Board was directed to go from house to house and notify the parents of the presence of the "Mormons" and warn them of their trickery. The elders, however, obtained an interview with a member of the committee, and through her made an appointment to meet the committee to-night (Monday). I suppose they are in session now. Angry mobs have several times congregated around the lodge of the elders and have made all kinds of threats, and it is a little difficult to tell just how things will terminate. Colchester is only a short distance from Ipswich, and they are trying to work the same plan, I suppose. We hold cottage meetings only in that town. At Lowestoft there is an anti-"Mormon" drama being given, entitled, "At the Mercy of the Mormons." The play is being advertised by some terrible pictures. I have instructed the elders to stand at the door and give out tracts, which I presume they are doing.

I am enclosing clipping from the *Evening Star* of January 27th, which is self-explanatory. I will write you later in relation to the outcome of the trial on Thursday, and also concerning the Educational Committee meeting at Colchester, and what effect, if any, the drama at Lowestoft is having.

Your brother,
AMOS R. COOK.

The clipping referred to, taken from the *Ipswich Evening Star*, is here reproduced for the information of our many readers:

ANTI-MORMON CRUSADE.

SCENES AT IPSWICH.

The antipathy against the "Mormons" in Ipswich made itself again felt on Sunday afternoon, when a meeting held at Mrs. Seager's Dancing Saloon in Cobbold Street was broken up amidst scenes of great disorder. The meeting, as one of the "Mormon" elders stated, had been convened chiefly for children, of which there were about twenty present. The small saloon was packed soon after the "service" started, and it was early apparent that some of the younger persons present amongst the

congregation were bent on creating a disturbance. The anger of the audience generally, however, was aroused when one of the elders broke bread, and having blessed it, handed it round to the little girls and boys. It was noticed that three boys walked out when this was done. The fact that one of the missionaries at the door tried to forcibly prevent someone entering the hall led to protests which culminated in a scene of great uproar, gas globes, chairs, and the harmonium suffering in the *melee*. Several hundreds of persons collected in the vicinity of the house, and the meeting was abandoned. For over two hours watch was kept on the premises by the crowd, and when two of the elders left, guarded by police, and eventually boarded a tramcar, they were greeted with considerable hooting and booing. In consequence of the afternoon's demonstration the evening meeting was abandoned, and it seems that the "Mormons' would be well advised to take the hint and leave a town the inhabitants of which do not appear to welcome their attentions.

On the authority of the London newspaper, *The People*, it is stated that an anti-"Mormon" crusade has been formed, with headquarters at 92 Victoria Street, Westminster. That paper goes on to say that the movement is one which must receive the united support of the public, for it is imperative in the interests of society, and, more important still, for the protection of our working-class homes. There have been in the past strong movements in different parts of the country to combat the growing evil of the Salt Lake City propaganda, but the object of Mrs. St. Claire Norriss, the founder and organising director of the League, is to unite all the efforts of the various societies in a national fight, to provide such a central organization as has been needed for years past, and to hound the "Mormons," not from district to district, but out of the country altogether. Briefly, the objects of the League are:—(1) To expose the blasphemy, deception, and immorality of "Mormonism"; (2) To counteract its evils; (3) to obtain legislation forbidding "Mormon" propaganda in Great Britain; (4) to form a vigilance circle all over the country to watch the work of "Mormon" missionaries from Utah; (5) to form branches of the anti-"Mormon" League in all parts of the country where the "Mormons" are conducting their work; and (6) to arouse all clergy and inhabitants to the evil in their midst, and to unite to protect the unsuspicious and the young. Prominent supporters of the League include: Alice Countess of Strafford, and the Rev. H. Webb-Peploe, Prebendary of St. Paul's Cathedral. Branches of the Church of England Men's Society, notably at Hammersmith, and the Protestant Alliance, are joining in the work with enthusiasm. Warnings are being circulated to parents and employers in districts where the "Mormons" are prosecuting their evil work.

The following communication, written by way of reply to the foregoing article, which was published in the *Ipswich Evening Star* of January 31st, 1913, renders further comment unnecessary.

"Mormon" Leader's Appeal for Fair Play.

To the Editor:

Sir,—In your issue of January 27th, under the caption of "Anti-'Mormon' Crusade," an account is given of the breaking up of a

Latter-day Saints' Sunday School meeting held at Mrs. Seager's Dancing Saloon in Cobbold Street on the 26th inst. It appears that a scene of great disorder and uproar ensued, in which "glass globes, chairs and the harmonium suffered."

In view of this happening you were led to make the following observation: "The 'Mormons' would be well advised to take the hint and leave a town the inhabitants of which do not appear to welcome their attentions." In carefully reflecting upon this suggestion, I have wondered upon what principle of right or justice, if any, it was based. Is unpopularity to determine the question of a person's right of residence in Ipswich? If so, hereafter it would follow that any Christian sect which might become unpopular in Ipswich—as, for instance, the Roman Catholics are in Ireland—should at once be subjected to persecution and mob violence, and be advised to "clear out." The said position, Mr. Editor, is untenable. I maintain that the Latter-day Saints and Latter-day Saint missionaries have as much right to be in Ipswich as any other religious sect, so long as they are peaceable and law-abiding. If they have broken the law, let them be condemned and punished; but if not, they should be respected in the rights which are accorded them by the law. That is not only good logic, but I should say good English fair play.

It ought to be remembered that Jesus and His followers were unpopular in their day, but no honorable person in this enlightened age will attempt to justify the indignities that were heaped upon them. Why were they persecuted? It was because of the many false reports in circulation concerning them. So it is with the Latter-day Saints to-day. Their aims and teachings are misrepresented. Many charges are brought against them, of which they are in nowise guilty. They are charged, for example, with being an immoral people, and of teaching immoral doctrines, yet their standard of morality is higher than any other people of an equal number in the world to-day. Adultery is regarded by them as a sin only second in heinousness to murder. The children of the Latter-day Saints are taught the principle of chastity from their youth up. For purity of character, temperance, sobriety and general good conduct the "Mormon" missionaries will bear comparison with any class of men—the very best—in England. They do not visit houses of ill-repute, nor the public-houses; they do not drink liquor nor use tobacco in any form, nor do they drink tea or coffee.

Their duty in this country is simply to bear a gospel message. They receive no compensation for this labor of love, but maintain themselves in the field. To say that they are after the women of England is as great a libel on their character as could be uttered. They are under the strictest injunction to absolutely refuse to baptise a woman without the consent of her husband or persons under age without the consent of their parents. This is a rule that admits of no exception. If the "Mormon" missionaries were bad as a class, or doing the things charged against them, surely some one would discover it and furnish the evidence, that they might be properly punished.

In view of the fact that the "Mormon" missionaries have been preaching the gospel in England continuously since the year 1840, and the further fact that none of the numerous charges brought against them have ever been substantiated, does it not appear strange, and would it not seem to be almost

impossible, that a Sunday School of Latter-day Saints in Ipswich, composed mainly of children, and conducted on the strictest principles of decorum, should be invaded and broken up by an angry mob of Christian people in Christian England? Such, however, was the case, and it was an act worthy of the dark ages when prejudice and bigotry held sway.

The Latter-day Saints are in the minority in this country, and in a sense are helpless, but they ask for fair play. Will they get it?

I am, etc.,

RUDGER CLAWSON,
President of the European Mission of the Church of
Jesus Christ of Latter-day Saints.

295 Edge Lane, Liverpool,
January 29th, 1913.

The charge of wilful damage against five of the culprits who were engaged in the mobbing last Sunday was compromised and withdrawn because of a technicality. The matter was heard in the Police Court, Thursday, January 30th. The point at issue is clearly set forth in an excerpt from the *Evening Star* of same date, as follows:

The information, said Mr. Marshall (solicitor for the "Mormon" elders), was laid by his client personally, and he was quite under the impression that he was responsible for the damage done, and that he took the summonses out with the owner's sanction. When it came to securing evidence, it was discovered that Mrs. Seager, the owner of the premises and property, did not hold the prosecutor responsible. His client distinctly said that it was a condition precedent to him being allowed the tenancy that he would be responsible for any damage which took place. In addition, before issuing the summonses, he consulted with Mrs. Seager, and quite understood she sanctioned the proceeding. Now Mrs. Seager took up a position which cut the ground from under his client's feet, and it would be an extremely risky thing for him to come into Court. The result of the compromise was that the case was clear on its merits, but on a technicality he made the application, and his client would not be responsible for any damage done to the building or which would be done during the thirteen weeks' tenancy which the prosecutor held. If there was any further disturbance and damage was done his client would not be harmed, nor his sect, but all would be borne by Mrs. Seager, the owner of the property.

On Sunday, February 2nd, Sunday school and evening meeting were held in Ipswich under the conditions stated in the following letter from President Cook:

Ipswich, February 3rd, 1913.

PRESIDENT RUDGER CLAWSON,
Liverpool.

Dear Brother:—Just a line to inform you of the outcome of our Sunday meetings held yesterday. There were six of us in Ipswich, namely, Albertus Willardson, Byron Mendenhall, Willard Bennion, John L. Nelson, James D. Thorne and myself. We were advised by our solicitor to put the following notice on the hall door, "Private Meeting." This, he said, would justify us in keeping out all who were in any way objectionable. He further said

that public meetings were for the public, and that we might get into trouble if some were denied admission while others were allowed to go in. We did as he suggested, and made things as secure as possible. The only entrance to the hall is a small lane which goes between two houses and leads direct to the hall door. A chain and padlock was attached to the gate, and one of the elders stood there as a sentinel and unlocked and opened it only for those who were wanted in the hall. There was also a door in the hallway, a second barrier, which was under lock and key, and was intended to be used in case the gate was broken down. Three of the elders stood by the hall door to prevent, if possible, any one climbing over the fence and securing entrance by that means.

We had barely opened the Sunday School session when the crowd began to gather on the street, and several desperate attempts were made to break down the gate and doors and thus force an entrance, but we were all quite determined to foil such a move, and with the aid of a large force of police we succeeded. As a result, there was no disturbance in the Sunday School.

At 6:30 p.m. we again repaired to the hall and employed the same methods for protection as in the morning. The streets were crowded with people, but we simply told them it was a private meeting, and absolutely refused to admit them. Of course, they were annoyed and called us everything but men, but we answered "not a word," just took it all quietly. The police and private detectives surrounded the hall, giving us good protection, although at times the crowd was so large as to make it difficult for the officers to keep them on the move. There was no disturbance at the meeting in the hall, notwithstanding the commotion on the streets. After the services closed the police conducted the elders home safely. About five hundred people followed them from the hall to the lodge, but the officers would not allow the mob to "ball them out" or create any disturbance. Some fault may be found with us for making the meeting private, but it appears to have been necessary in order to maintain a proper spirit of decorum.

From what I can learn the subject of "Mormonism" was mentioned in many of the churches of Ipswich last night. That was the subject for the evening. I have seen it advertised at several of the churches. It appears that an effort is being made to form a league to drive the elders out of the city.

Your brother,

(Signed) Amos R. Cook.

It will be gratifying to our readers to learn that notwithstanding the scenes of mob violence at Ipswich, as above described, the police authorities are giving the "Mormon" missionaries the protection of the law to which they are justly entitled. All that is expected or asked is justice and right.

Rudger Clawson.

The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as we possibly can.

HELPFUL THOUGHTS.

My rule is to go straight forward in doing what appears to be right, leaving the consequences to Providence.—Franklin.

A cheerful mind is not only disposed to be affable and obliging, but raises the same good humor in those who come within its influence. A man finds himself pleased, he does not know why, with the cheerfulness of his companion. It is like a sudden sunshine that awakens a secret delight in the mind, without her attending to it. The heart rejoices of its own accord, and naturally flows out unto friendship and benevolence toward the person who has so kindly an effect upon it.—Addison.

Have a purpose. No one ever reached great things without trying for them. Thoughts of what is great, love for great ideals, daily acts done in a great spirit, prepare the hero's hour and bring it to him. Purpose makes or mars life. Purposelessness ruins life. The best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Robert Louis Stevenson.

LIFT UP THY HEAD, O ZION!

Lift up thy head, O Zion! Thy King is drawing near;
The foes which long oppressed thee are quaking now with fear!
For the air is thick with portents, the heav'ns are big with signs,
The winds are full of whisp'rings, "Thy God, O Zion, reigns!"

Bring forth thy robes of beauty, and cast away thy care;
Put on thy sparkling jewels, bind up thy flowing hair!
For thy Love—thy King—is coming! and Zion should be glad;
Her desolation's ended, no more need she be sad.

The heathen raged in fury, proud gentiles vexed thee sore;
False priests and prophets scorned thee, scourged thee from shore to shore.
Lo! Now spent is all their fury, their pride is now brought low,
Their scorn is turned to homage; to worship thee they bow.

Kings yet shall bring their glory, and princes stand and wait!
Queens shall thy children dandle, and nurse them to be great!
For the God of Israel chose thee, and faithful to His word,
He comes with hosts from heaven, with keen avenging sword.

Now do the nations tremble; hearts of the mighty fail;
For the Lord shall thresh the nations as with a thresher's flail,
The wicked, proud and lofty, to dust shall be brought low;
The upright, pure and lowly, to Zion's mount shall flow.

Then lift thy head, O Zion! Give to the winds thy fear!
The prophets have declared it, and, behold, thy King is near!

Nuneaton. W. Batchelor.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 6, 1913.

EDITORIAL.

THE RESTORATION OF THE GOSPEL.

A NEW work entitled, "The Restoration of the Gospel," by Prof. Osborne J. P. Widtsoe, A.M., Principal of the Latter-day Saints' High School, Salt Lake City, Utah, has but recently issued from the *Deseret News* press. It was passed upon by a committee under appointment from the First Presidency, and therefore comes to the public strongly recommended. The following observation is made by Professor Widtsoe in his "Foreword": "The brief treatment of the Restoration of the Gospel herewith presented to the public is not intended to be in any wise a history of the Church of Jesus Christ of Latter-day Saints. It is at most a story of the Restoration. It presumes at the outset that something has been restored. It relates how this something was restored. Every missionary of the Church of Jesus Christ of Latter-day Saints has met these two questions when he has preached abroad the Gospel of the Restoration:—What was restored? How was it restored? These two questions the following chapters attempt to answer in part." It is but fair and just to say that he has handled the subject admirably. Many strong and convincing facts are skilfully woven together in chronological order, and prove beyond successful contradiction the need of a Restoration. While this is the particular and special theme of the work, much valuable information is contained in the chapters entitled, "Sacred Writings of Old," "A Sacred Book of To-day," "The Gospel Brotherhood," "A New and Everlasting Covenant," "The Vision of Glories," "In the Months of Witnesses," "The Test of Section Sixty-seven."

In treating upon the subject of the Restoration of the Gospel, in connection with and reference to this new publication, Elder Joseph F. Smith, Jr., of the Council of the Twelve, makes the following relevant and appropriate remarks, which are of such world-wide interest that they are given in full:

"Was there any need during the early part of the nineteenth century of the Christian era for a restoration of the gospel? Was there at that time any need for a re-establishment of the Church of Jesus Christ? These are vital questions that mean everything to the

people of the world. If the gospel, as it was established by the Son of God, remained on the earth from that day until the present, there was no necessity for, and there could not have been, a restoration. If the Church of Jesus Christ remained on the earth intact from the days of the Savior's ministry, when He commissioned His apostles and sent them into all the world to preach the gospel, until the present day, it could not have been re-established. If the Church did remain, undefiled—the guardian and advocate of the gospel—then there was no need of the so-called 'reformation' of the middle ages. If the Church was taken away from the earth, and the gospel replaced by another which was a perverted, defiled, and man-made system, nothing short of a restoration would bring back to mankind that which was lost. Protestantism and the 'reformation' did not and could not remedy the evil.

"That there was need of a restoration of the gospel and a re-establishment of the Church, with the accompanying Priesthood and power, is attested both by the pages of history and the doctrines and practices of the religions world; for these things point unmistakably to the fact of a universal departure from the gospel and the Church established by the Redeemer. That such a condidition would be, was clearly pointed out by many of the ancient prophets, who also foretold the restoration that should take place previous to the second coming of the Son of God. How any intelligent person can read and reflect upon the many events that have taken place since the days of the establishment of the Church by our Lord, to the present time, and not fully realize that there was a universal departure from the true faith, is a mystery. The strife, bloodshed, murders, bigotry and superstition, that prevailed in the name of the Christian religion, point conclusively to a departure from the faith. The pomp, the pride, the improper exercise of authority, the changed ordinances and the weaving of pagan philosophy into the religion of the people, the creation of new offices in the ministry, and a thousand and one other things in the practices and worship of those who professed to be followers of the Lord, prove beyond reasonable question, the departure from the gospel that had been established by our Savior in the days of His apostles, and the absolute necessity of a restoration.

"For many ages following the departure from the gospel as it was introduced by the Author of our Salvation, the world was under the bondage of sin. All mankind, both clergy and laity, were united in the fallacious belief that the canon of scripture was full and complete; and, notwithstanding the predictions of those scriptures to the contrary, had declared that there was to be no more revelation, neither ministering of angels nor other heavenly manifestation of divine will. Such things, said they, were no longer needed and had been done away. The people, surrounded by spiritual darkness, were dependent upon the dead letter of the written word, as that word was interpreted by man-appointed and

worldly-taught priests. Men who denied the authority and power of the holy Priesthood had taken honor unto themselves, changing the laws and ordinances to suit their own convenience. There was no vision, and the people were perishing because none were sent with authority to teach them the order of heavenly things. The Holy Spirit that was promised the true disciples by the Lord, as a guide into all truth and which should show them things to come, and would testify of the Father and the Son, had been withdrawn from mankind because of iniquity and transgression. Spiritual darkness was supreme. Pernicious superstitions and false traditions possessed the hearts of the people. For a long time, principally during the 'dark ages,' individuals were forbidden even on pain of death, the sacred and divine right of free thought and action. They were even denied their inherent right to approach the throne of grace, read the scriptures, or give vent to their heartfelt desires before the Lord in any manner not approved by the ruling power that had fettered all men with its chains. The least expression of free thought, of suspicion of heretical belief, even if it was without foundation in fact, was sufficient to commit the offending person to the torture of the rack or perchance the burning stake. Thousands upon thousands died martyrs at the hands of bigotry and superstition, wrongfully in the name of the Christian faith. Secret and individual prayers offered in a way not prescribed by the priests of religion, who controlled absolutely in such things, were considered a menace to the welfare of the Church. For there was a church; one of great wealth and splendor that held sway over all the Christian world. Rulers of powerful nations paid homage to it, and at times were publicly humiliated by its head whom they had angered, for by him kings were made or dethroned at will, so great was his worldly power. But this church was without divine authority. It had no divinely-appointed Priesthood. Its doctrines were perverted, and before it the people bowed in submission in fear and trembling.

"This awful state of affairs brought about the 'reformation,' when the Lord raised up courageous men to shatter these fetters of bondage, that freedom might be given to the people and the way prepared in part for the re-establishment of truth, when the proper time should come. But Luther and the other 'reformers' were without the power and authority to act in the name of the Lord. They, themselves, interpreting the scriptures according to their human understandings, fell into many grievous errors and established conflicting creeds until the world was filled with churches and with priests who drew near to the Lord with their lips, but were far removed from Him in their practices.

"This was the condition of the religious world early in the nineteenth century when the Lord revealed Himself to the youthful prophet, Joseph Smith.

"Joseph Smith did not come into the world merely as a reformer

of false religious forms and practices. He came in fulfillment of prophecy, as a restorer of the true faith and worship of the Master, and to prepare the way before His second coming. He came to usher in the glorious Dispensation of the Fulness of Times; that dispensation of the gospel spoken of by the prophets of old as the 'time of restitution of all things.' The time, as Paul said to the Ephesian saints, 'when He [the Lord] might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him.' He came to organize the Church with the same officers, powers, gifts and blessings that it possessed in the primitive days. He came to prepare the way for the millennial reign of universal peace by establishing anew the Holy Priesthood with all its offices and powers—that authority by which men officiate in the name of the Lord and their acts are valid in the heavens. For, unlike the reformers, he was duly commissioned with this authority, which he received under the hands of heavenly messengers who rightfully held it and were sent to bestow it upon his head. Like the ancient prophets, he had the right to point out flagrant and persistent errors in the doctrines of the churches, and the power to teach them the true form of worship. He was commanded of the Lord and commissioned to preach the gospel and baptize the repentant believer for the remission of his sins. He came as a new witness for the Father and the Son, and testified afresh to all the world that Jesus was the Christ, the only begotten Son of the Eternal Father, who came to redeem the world from sin. For he beheld the Father and the Son, and was commanded to bear witness that they live. He shattered the notion which universally prevailed that the Father, the Son and the Holy Ghost constitute one being, 'without body, parts or passions.' He taught man that he was formed in the image of the Father, and that the Father and the Son were personages with bodies that were as tangible as man's. He destroyed the falsehood that little children were not redeemed through the blood of Christ without baptism and went to eternal torment if they died without being christened by a minister. He taught the world that infants were without sin. He taught that baptism was for the remission of sins and was immersion in water, and to be valid must be performed by one who was properly commissioned to administer that sacred ordinance. He overthrew the prevalent belief that sprinkling or pouring of water on the head was recognized by the Lord as baptism. He taught that a man could not be saved without repentance—that confession of belief in the Savior was not enough to save him. He, with others, received the keys of authority held by all the ancient prophets in their various dispensations, by the laying on of their hands, in fulfillment of the promise that there should be a restoration of all things. Among these prophets of old who came to him was Elijah, who committed unto him the keys of his dispensation as spoken of by Malachi, to turn the hearts of the fathers to the children,

and the hearts of the children to their fathers, lest the whole earth be smitten with a curse at the coming of the great and dreadful day of the Lord. Thus was introduced into the world again the doctrine of universal salvation—the doctrine that the dead also may hear the truth and be redeemed from sin on condition of their repentance and acceptance of the ordinances performed by the living in their behalf. He taught the eternity of the marriage covenant, and the perpetual union of the family in the Celestial Kingdom of our Father, when the contracting parties are sealed by the Spirit of promise by one holding the divine authority to officiate in these sacred ordinances. He taught the literal gathering of Israel and the restoration of a remnant of the Jews to their promised land and the rebuilding of Jerusalem as a holy city. He gave to the world the Book of Mormon, a sacred history of the ancient inhabitants of America, which contains the everlasting gospel as it was taught to them. He overturned the long-cherished error that the heavens were as brass and no more revelation was to be received from on high. Many other marvelous truths he taught to mankind as he received them through divine revelation, correcting false beliefs and placing again in the reach of the people the means of escape from their sins and the judgment to come on condition of their repentance. Great was the work that he performed under the direction and inspiration of the Lord, who commissioned him and ordained him to stand at the head of the Dispensation of the Fullness of Times, holding the keys of power and authority on the earth to officiate in Jesus' name.

"He should have been heralded by all the world as its greatest benefactor since the days that redemption was made by the Son of God. For he did more for the salvation of men in this world than any other man, save Jesus only. Yet he was reviled, persecuted, and finally martyred by wicked men and sealed his testimony with his blood, which testament is of force and will stand against all who reject his message, at the last day at the judgment bar of God. Notwithstanding the opposition that was made against him and his work and the persecution he received from bigotted men, his teachings and the work that he accomplished still live and are triumphant over every opposition and attack that has been made against them. It must be so, for it is the truth from heaven that he established, and it will prevail and flourish until it conquers all things and fills the earth to the universal praise and glory of the Father.

"This book, prepared by Elder Osborne J. P. Widtsoe, dealing with the important subject of the restoration of the everlasting gospel, should be read and its contents carefully considered by those who are seeking after truth. It treats the restoration clearly, and places before the people many things that have not been generally considered heretofore. It will be a means of strengthening the faith of the youth of Israel and will impart information that is invaluable. May the Spirit of Truth accompany the work

and rest upon all those who diligently read it with a desire to learn of and profit by the restoration of the gospel!"

"The Restoration of the Gospel" is a work of two hundred and thirty-five pages, cloth bound, and is offered for sale by the *Millennial Star* office for three shillings. All orders will receive prompt attention.

RUDGER CLAWSON.

UTAH NON-"MORMON" INTERVIEWED.

MR. FRED W. PRICE, formerly of Cardiff, Wales, who has resided in Utah for the last twenty-five years, is now visiting in Cardiff, after an absence of thirty years. He was interviewed by a representative of the Cardiff *Weekly Mail*, and we give below his reply to questions asked him concerning Utah and her people. At this time, when so much that is false is being circulated concerning the "Mormon" people, we take pleasure in placing before our readers the views of a non-"Mormon" gentleman, who is in a position to know the facts. The *Weekly Mail's* report of the interview, which appeared in its issue of January 4th, 1913, being too lengthy for our limited space, we take therefrom the following interesting items :—

"Mr. Fred W. Price was found at 159 Newport Road, Cardiff, and proved to be a gentleman brimful of anecdotes and good humor, and taking things very quietly with his sister, Miss Janet Price, and other members of the family whom he left in Cardiff thirty years ago. Mr. Price readily entered into conversation.

"'Why is it that we hear so much of Mormon emissaries in this country confining their attentions to young women, and doing nothing to induce young men to emigrate?' he was asked.

"'I have been asked that before since my return to Cardiff, and the question has surprised me. There must be a mistake or a calumny underlying the statement; or, if it is true, the explanation will be found in the fact that there is a great dearth of domestic servants throughout the State. American girls will not, nowadays, work on domestic lines. They prefer to serve at the stores or as typists, and a great many families have to rely on the Japs for domestic servants. But I positively know that there is nothing in the charge of fostering polygamic relationships nowadays, and before returning I shall take the opportunity of investigating the suggestions made against the Mormon missionaries. I am not a Mormon myself, nor likely to ever become one,' Mr. Price continued, with a smile, 'but I am compelled to say that, having lived with Mormons for a quarter of a century, I have never found better or more high-principled neighbors. They are

a kind, hospitable people in Utah, and I don't want to change them.'

"Asked to give some personal experiences of Utah, Mr. Price said he was interested and engaged in the mining industry, which, with the wool and the beet-sugar trade, was a staple industry of the State. 'One of the most important copper and silver mines in Utah is called the Cardiff Mine.'

"'How did that come about?'

"'Well, I guess I named it myself. I organised the company, and as I am the largest owner, I called it what I pleased, and that is all about it!'

"'Have you come across many Welsh people in the State?'

"'Oh, yes, and many of them are Mormons. They came across as converts in the '60's, and in some places you still hear Welsh spoken. At Spanish Fork and in Wales, a little place in Sanpete County, and in Malad (Idaho) and other centres you might think you were in Wales, owing to the amount of Welsh spoken there.'"

THE ONWARD MARCH OF "MORMONISM."

"MANY men and many minds" are being affected by the principles of the gospel restored to the earth through the instrumentality of the Prophet Joseph Smith. Its principles are the fundamentals of true science. Every grain of true knowledge is God's truth and all truth is related to the everlasting gospel. The light filters through the minds of many, and light is Divine. More light is the cry of the human heart. "The Spirit of God like a fire is burning" away some of the mantles of the false prophets of the age, for they abound among the children of men, but their deserts are meted out to them in due season and they cease to delude. This same Spirit doth sustain and uphold the true prophets of the living God, and light breaks forth, and the clouds disperse, and the mists melt away from the minds of men. The Father of lights is immutable and communes with those of His children who walk uprightly before Him.

The Lord is the strength of His saints. The "Mormons," maligned and evil spoken against everywhere, are yet to be revealed and proclaimed from the house tops as the salt of the earth, and Zion will at length be the only refuge, the only oasis in the desert of death. The winds of pernicious doctrines upraise the sands of delusion, making the eyes that see, sightless, and the great benevolent sun of righteousness fails to shine for them. Having eyes, they see not; ears, they do not hear; and the clarion notes of the gospel trumpet fail to greet the ears that are stopped and sullen.

The march of "Mormonism" is ever upward and onward. All things will be subservient to its progress on the earth, for the mouth of the Lord has spoken it, and His will shall surely prevail. Man

shall become as a midget before Him, as he seeks to bar its onward march. He shall be as the ant to the mountain and shall ultimately call upon the mountain to cover him, for the eyes of the Lord shall seek him out, and His hand shall deliver him to the powers of darkness for a season. He who goeth about to put obstacles in way of the Lord shall perish, for He shall come as the light of morning, revealing all the hideous works of wickedness of men, worked by them in the night of darkness.

The gospel goeth onward to the ends of the earth. Its extent is limitless. Its truth reaches beyond the realm of mere sense. It lays bare the eternal verities unto the eye of faith, and it points to a consummation and a compensation beyond the veil of flesh.

Immortalized and celestialized fruits are growing from the seeds of eternities long gone. There are gardens of glory wherein bloom flowers of the Gods. Man is indestructible and eternal, and He shall live for ever and ever, worlds without end.

Salt Lake City. AUBREY PARKER.

FROM THE MISSION FIELD.

London Conference.—District meetings of the London conference will be held as follows: Portsmouth, February 9th; "Deseret," London, February 16th; Watford, March 9th; Chatham, March 16th; Luton, March 23rd.

Successful Socials.—At Burnley, on January 11th, 1913, a farewell social was given in honor of Brother Elijah Ainsworth, who is emigrating to Utah, where he will join his father. There were sixty in attendance. All present enjoyed the program, which consisted of songs, recitations, games and speeches. In appreciation of Brother Ainsworth's labors in the branch, the saints and elders presented him with a suit case.

On January 18th, 1913, a very successful "tea" and social was given by the Sunday School in the Latter-day Saints' Meeting Room of the Walsall branch (Birmingham conference). There were about fifty children and adults present. The catering was carried out by the Relief Society in an able manner. An interesting program was rendered, in which the children took an active part. Prizes were distributed to the children according to their attendance at Sunday School. Games were also indulged in. All present expressed themselves as having spent a most enjoyable evening.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

CHURCH HISTORY.

LESSON IV.—THE BOOK OF MORMON.

Textbook: One Hundred Years of Mormonism (Evans), pp. 73-103.

I. Testimony of Witnesses.
   1. That of the Three Witnesses. (a) Occasion—promises. (b) The vision. (c) Their testimony.
   2. That of the Eight Witnesses. (a) The exhibition of the plates. (b) The testimony.

II. Grounds of Belief in These Testimonies.
   1. Testimony of the Three. (a) The men were not deceived. (b) The men were not deceivers. (c) Their testimony must be true.
   2. Testimony of the Eight. (a) Difference between this and the other. (b) Significance of this testimony. (c) Reasons for belief in this testimony.

III. What the Book of Mormon Is.
   1. Contents. (a) The Jaredites. (b) The Nephites. (c) The Lamanites.
   2. Time covered by the book.
   3. Its writers.
   4. Value of the record—its teachings.

IV. How the Book of Mormon Did Not Originate.
   1. Statement of Mr. Fisk.
   2. The Spaulding Manuscript Story. (a) How this story originated. (b) Its alleged connection with the Book of Mormon. (c) Arguments against this claim. (1) No connection shown between Joseph Smith and Spaulding. (2) No connection shown between Joseph Smith and Sidney Rigdon. (3) Other points. (d) Discovery of the "Manuscript Story."

DIED.

Shepherd.—At Nottingham (Nottingham conference), January 9th, 1913, Walter Shepherd, son of William and Harriett Shepherd; born December 16th, 1885; baptized September 19th, 1903, by Elder J. L. Dunford; and confirmed by Elder William Alvey. Interment at Basford Cemetery. President Thomas E. Winegar conducted the service.

CONTENTS:

Further Mob Violence at Ipswich 81
Helpful Thoughts 87
Poetry: Lift up thy Head, O Zion! 87
Editorial:
The Restoration of the Gospel 88
Utah Non-"Mormon" Interviewed 93
The Onward March of "Mormonism" 94
From the Mission Field 95
Sunday School Lesson for Theological Department 95

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL;

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.